THE PRESBYTERIANS Remonstrance & Declaration

TO

The People of this NATION:

AND

Their Desires concerning the Parliament, His Excellency the Lord Gen. Cromwell, and the rest of the Officers of the Army.

WITH

A wonderfull Prophecy, presented to M. Love in the Tower of London, the same day that he was brought to the place of Execution.

By Mr. Smith *the Minister, who on* Munday *night last, being the* 22. *of this instant moneth, was buried in Saint* Giles Cripplegate *Church* London.

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To the Reader.

IT is given in charge by the bleſſed Apoſtle Paul, That we mark them that cauſe diviſions, contrary to the Doctrine which we have learned, and avoid them; *Sure then, we ſhould obſerve them that have it in deſign, to promote union, according to the Doctrine we have received and acknowledge and embrace them, and eſteem them very highly in love for their works ſake. Such is the worthy Author of this enſuing Subject, who (with others of his brethren) looks with a ſad heart upon the heart-diviſions of our times, and laments to ſee ſuch as are happily divided from the world, unhappily divided among themſelves. The work and labour of love, which he hath here performed, is a labour for Love, that's the ſubject-matter of his diſcourſe; a lovely argument worthy the handling, a precious grace moſt worthy the poſſeſſing; ſo much as we have of it, ſo much we have of God; ſo much as we expreſſe of it, ſo much we expreſſe of God; for God is Love. High and honourable are the Elogies and Encomiums given of it in Scripture, ſuch as ſet forth the excellency, and uſefulneſſe of it; to account them then here, would be to anticipate what the following Subject will more fully and fruitfully perform: This only would I ſay, it is the ſpirituall Cement, by which believers, as Materials in a building are compaginated; that ſpiritual Ligament, by which, as members in a body, they are united: And this is the happy agreement between Faith and Love, as touching union that Love ſhould yeeld it up to Faith, to be the bleſſed inſtrument of our union with Chriſt our Head in a myſtical way; and that faith ſhould yeeld it up to Love, to be the grace,*

XUM

The Author holds out love in the ensuing discourse, according to the guidance of the Text he handles, under the notion of a way wherein we are to walke; a good way it is, the good old way, or if you must have a new way, the Gospell new way. The old Commandment is for it, the new Commandment is for it also. It is a right way, a safe way, a plain way, a pleasant way, and in a good sence, a broad way, large enough: were we in it, we should not need to justle and shoulder one another as we do. Pity it is that such a way is not better known, more travelled. But so it is, we may justly complaine, as of old, many walke, but so as they wander from the right way. I say, as the Prophet of old, This is the way, walke in it. Every step we take in this way, is a part of payment of a debt we owe, which though we are required to be still owing, and never in paying, we are too far in arrears one to another already; let us take heed least our non payment bring us under an arrest, and cast us into prison.

A Word more, and the part shall speake, We all professe to be for heaven, Love must be our way to bring us thither, Love must be our businesse, When we come there, the work in heaven to all eternity, shall be to be reciprocally acting and expressing love. Let us doe that now which we hope to do for ever, But I forbeare to inlarge in this kinde, referring you to the following discourse, which I heartily commend to the perusall and practise of the godly: apply to it, it will be found of precious use, to set us into the Way wherein we are to walke, to hand us up into that Chariot which is paved with Love.

Samuel Coleman.

The Presbyterians Remonstrance:

THe High Court of justice having denounced Sentence against M. *Love*, he was remanded back again to the Tower of *London*, where M. *Smith* (a pious and religious Divine) gave him a visit, saying; *Ah, my dear Brother, & precious Saint of Jesus Christ*, The Lord strengthen you in this your day of temptation and tribulation: and blessed be the name of the most High God, who hath ordered and disposed of all things, as seemes most re-

requisite and fitting in his Divine Power and Wisdom; for, indeed, you know that it is the usual way of the Lord to take away from off the Earth his precious Saints and Servants, before the casting down of his judgments; and to remove those bright Stars (whom the World are not worthy of) to a higher Orb. And truly thus much I dare divine, That when you are gone, I shall not stay long after. Which prophetick proved true; for immediatly after the execution of M. *Leve*, he was exceedingly troubled in mind; And being asked the reason, of so sudden a change, and melancholy disposition, He answer'd, *It was the Will of God so to translate him*; and that he never should be well, till he was translated from an Earthly Tabernacle to a Heavenly Paradise, to be singing Hallelujah with his brother in the presence of an innumerable Guard of Angels, &c. Soon after it pleased God to afflict him with a great Visitation, where he used these divine expressions in the presence of many Friends and others.

Mercy and peace, and love be multiply'd.

For, saith he, The Scripture tels us, That many waters will not quench love *Cant.* 8. 7. And experience tels us, That much fire will not kindly love; especially such fire as we have among us, *the fire of contention*, (I mean) much augmented, inflamed, and blown up, by the bellowes of unnecessary and unprofitable Disputes; which are carryed on with much heat, most men contesting rather for victory then verity; few arguing for God, fewer according to God: Hence is many different Opinions, which beget so many difference in Opinions amongst us; That as in the primitive times the beloved Disciple was banished; so in our times, the love of Disciples is banished: Sad times! When so sweet a thing, so choice a grace, is so little set by: when men study more to gratifie

ſie Sathan by dividing, then to pleaſe Jeſus Chriſt by uniting; when inſtead of helping we are hurting, inſtead of bearing with, we are binding of one another. But the Lord manifeſt his love to you all, and teach you to manifeſt your love to him, to the Truth, to one another, and to all the Saints; and grant, that the Parl. his Excellency and Officers, may be *Jethroes* Juſtices, men of courage, fearing God, dealing truly, and hating coveteouſneſs. Alas! We ſee that the Ax is even laid to the Root, and many thereby have undergone an untimely death: But happy are all thoſe that ſuffer for the Cauſe of Chriſt; nay, thrice happy are they who ſuffer for Him, that ſo willingly laid down his life for them. O! conſider, I beſeech you, the torments he indured:

1. Jeſus Chriſt died a ſhamefull death, he died as a Malefactor, among Malefactors, and yet innocent; *Iſa.* 53.12. *He was numbred with tranſgreſſors.* Crucified between two Theeves, as if he had been the Captaine or chief over them, yet the Apoſtle ſaith, 1 *Pet.* 2.22. *He did no ſin, neither was guile found in his mouth,* though he were ſlaughtered, yet he was a Lamb without blemiſh, and without ſpot.

2. Jeſus Chriſt died an accurſed death, and that not only according to mans conceit, or opinion, but according to the decree of the divine Law, *Deut.* 20.23 *he that is hanged, is accurſed of God:* Which the Apoſtle brings in applying it to Chriſt, *Gal.* 3.13. *Who was made a curſe for us: for it is written, curſed is every one that hangeth on the tree.*

3. Jeſus Chriſt died a painful death, and this will appear in ſeveral particulars: 1. He was ſcourged, *Matt.* 27.26. *When he had ſcourged Jeſus, he delivered him to be crucified.* This ſcourging was painful; for Chriſt was not ſcourged *virgâ* with a rod, but *flagello* with a whip or ſcourge,

which pierced the more, & put him to more pain. 2. His head was crowned with thorns, *Mat.* 27. 29. *They platted a Crown of thorns, and put it upon his head.* These thorns pierced his temples, & this must needs aggravate his pain and misery. 3. His hands and feet were nailed, which was very grievous, for those members being full of nerves, and sinews, they feel torture so much the more. 4. He died a lingering death, sudden death is not so painfull as a lingering death; to be dying, but not dead, is painfull indeed; when he was nailed to the Crosse he was not presently dead. Secondly, Let us consider his inward soul-sufferings, and these we shall look upon under three heads.

1. Consider what temptations he lay under, as soon as he was baptized and set apart for his office, Satan tempted him, *Mat.* 4. But now he being ready to depart the world, and to compleat his conquest, Satan set upon him with fresh force, this was in his Agony, *Luk.* 22. 44.

2. Consider what sence of wrath he went under, he was wont always to have his Father smiling on him, now he finds him frowning on him, discovering nothing but anger and wrath, *On him was laid the iniquitie of us all*, and the wrath that was due to all the Elect for all their sins, yet all this Christ bears, even all the wrath that the Father had to lay upon all the elect; yea, and he cries out, *Joh.* 19. 28. *I thirst*: That is, I thirst after the salvation of poor sinners; I thirst after more wrath, if there be any more to be charged upon them, I thirst to have it laid upon me; and then when there was no more to be laid upon him, he cries out, *Tetelestai*, It is finished, he would not off the Crosse till all were done, and then he gave up the Ghost. 3. Consider what desertions he lay under, all comfort was gone, God seemed to have forsaken him; *Matth.* 27. 46. *He cried with a loud voice saying*, Eli, Eli, Lama sabachthani, *My God, my God why hast thou forsaken me?* Let misery

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be never so great, yet if we enjoy the presence of God, it will make amends for all: hell would be no hell, if we might enjoy Gods comfortable presence there: so let outward enjoyments be never so great, yet without the presence of God they are nothing: heaven would be no heaven, *if the comfortable presence of God could not be enjoyed there: Here was Christs misery* Iudas *betrayes him, that condemnes, the Iewes Crucifie, and to make up the measure, God forsakes him too, Oh what a sad thing was this!*

Now, let us put all these together, and we must needs conclude, that Christ loves us dearly. Jesus Christ the Son of God, in whom was no iniquity, looks upon us polluted creatures, that were his enemies; and is contented to suffer a *shamefull, cursed, painfull death*, and to be tempted of Sathan, to feel the great wrath of his Father, and to be forsaken of him also, and all this to do us good, that we might escape these things, Oh inexpressible love. If Christ love us dearly, then let us love him intirely, we are not worthy of his love, but he is worthy of ours. Did he so love us, as to give himself for us, & shall we not so love him, as to give our selves to him. I beseech you by the mercies of God, by the love of Christ, *that ye present your selves a living sacrifice ty him*: Oh that this love of Christ to us might constrain us to do, or suffer any thing for him! Did Christ so great, so good, shew such love to us, so weak, so unworthy? and shall not we love one another? Did he that is God so holy, shew such great love to man so unholy, and shall not we love one another? Did he that is so high above us, love us so low, so inferiour to him, and shall not we that are equals love one another? Did Christ give himself for us when we were enemies, and shall not we love one another whom he cals friends? Doth Christ love all that are godly, and shall not all that are godly love one another? This is the Apostles argument, 1 *John* 4. 11. *If God so loved us, we ought also to love one another.* Oh that it might be a prevailing argument with us, that it might have such a power over us, as to perswade us to observe the text, *To walk in Love, as Christ hath loved us.*

FINIS.